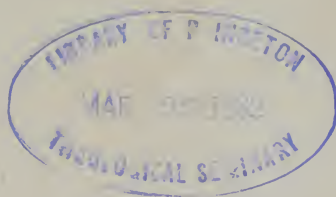


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1927

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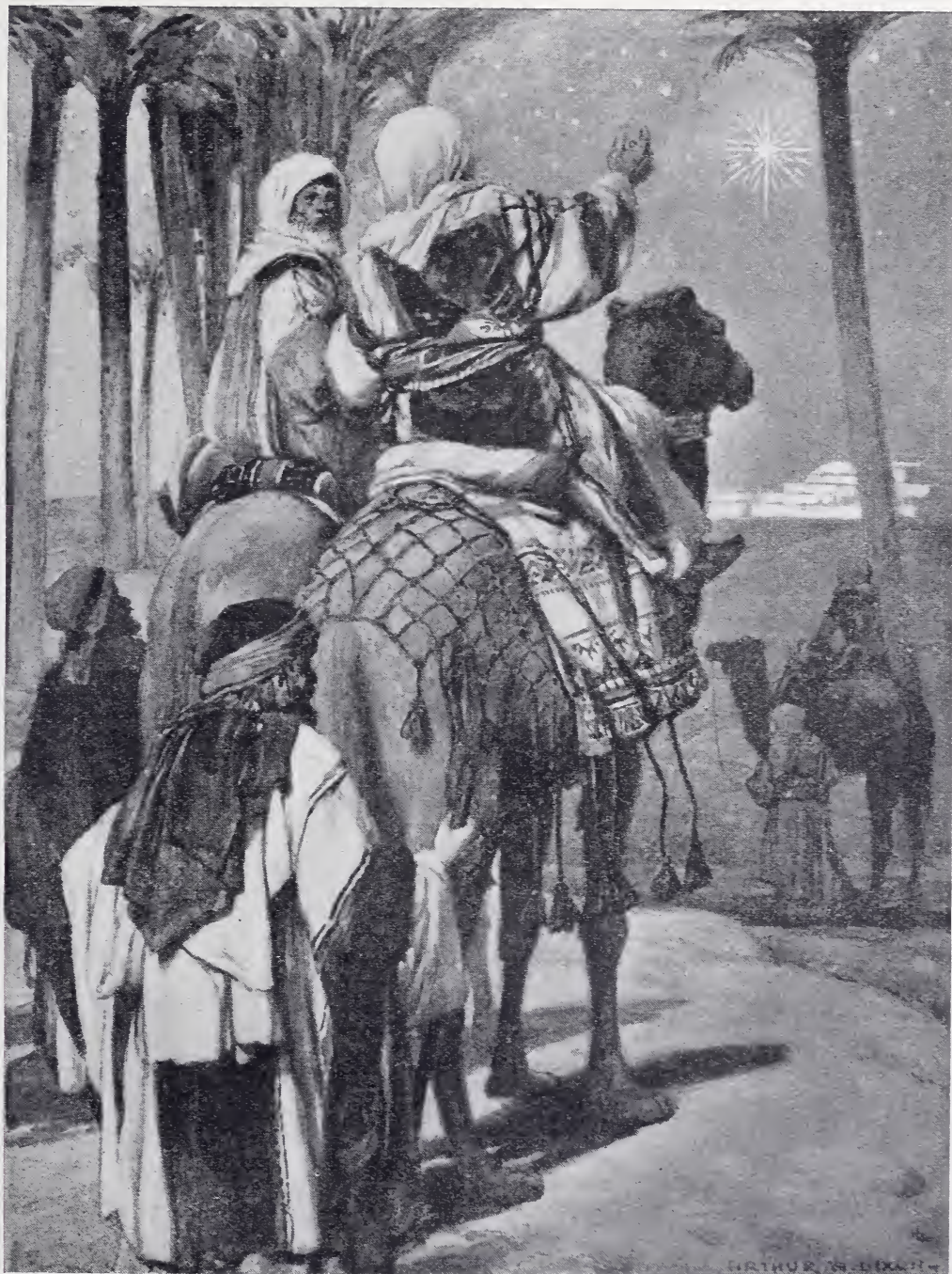
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The CHRONICLE

OF THE LONDON MISSIONARY SOCIETY



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A WELSH MARTYR IN KOREA—A VISIT TO HANKOW
—CHRISTMAS IN BANGALORE—THE OUTLOOK IN CHINA—
“The WILBERFORCE of AFRICA,”—A new view of Dr. John Philip

504

:: ANNOUNCEMENTS ::

THE REGISTER

Arrival

Rev. and Mrs. W. H. Geller, from Japan, October 19th.

Departures

Dr. and Mrs. Ian Orr, appointed to Neyoor, per ss. *Gloucestershire*, October 7th.

Miss Horne and Dr. and Mrs. Reynolds Turner, returning to Hawaii, and Mr. R. R. Turner, appointed to Amoy, per ss. *Khiva*, October 12th.

Rev. L. J. Thomas, returning to Gooty, per ss. *Britannia*, September 12th.

Rev. and Mrs. E. C. Baker, returning to Isoavina, per ss. *Explorateur Grandidier*, October 13th.

Mr. Chas. Headland, returning to Bishnupur, per ss. *Aquileja*, October 14th.

Miss M. Bligh, appointed to Coimbatore, and Dr. Gladys Falshaw, appointed to Erode, per ss. *City of Venice*, October 14th.

Rev. and Mrs. E. A. Dugmore, returning to South Africa per ss. *Suevic*, October 22nd.

Miss Lenwood, returning to Peking, and Miss Livens, returning to Siaochang, per ss. *Morea*, November 4th.

Dr. Hilda Byles, returning to Hankow, per ss. *Kolyan*, November 5th.

Deaths

MURPHY.—On October 23rd., at Neyoor, Travancore, Mrs. W. G. Murphy (nee Dorothy Sibree).

DRAPER.—On November 9th, in Central Africa, Walter Draper of Kawimbe.

Contributions

The Directors gratefully acknowledge the following anonymous gifts: "In Gratitude" £5.
"A.H.W.B." £1.

Wants Department

Mr. Baker would be very grateful for the gift of a bicycle for the use of native evangelists in the Bezanozano country, and for gramophone records.

Mrs. Witney, M.B., Ch.B., would be grateful for the gift of a microscope (with oil immersion lens) to help her in her tests for malaria in her

country dispensary work; also for an aluminium fish kettle, medium size, to be used as steriliser for instruments.

Rev. J. H. Brown, Kaurapukur, would be grateful for the gift of lantern slides.

Miss M. Rawles, Anantapur, would be greatly helped by the gift of a portable typewriter.

Rev. H. W. Newell, Coimbatore, would value the gift of Meccano sets, or parts of sets for his boys' school; also simple illustrated boys' and children's books for a lending library for holidays.

All intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48 Broadway, Westminster, S.W.1., before sending gifts.

M.A.C. Prayer Meeting

The Monthly Prayer Meeting will be held in the Committee Room (top floor) of the Mission House on Friday, December 16th, at 5.30 p.m. Rev. S. J. Cowdy will preside.

Our Stamp Bureau

Are you starting a stamp collection for your boys? Gifts of good stamps for sale are always welcome. Collectors are invited to write for selections. All proceeds go to the funds of the L.M.S.

Mr. T. Earl, 4, Westcliffe, Kendal.

Luncheon Hour Talks to City Men

These Luncheons are held in the Memorial Hall, Farringdon Street, from 1 to 2 p.m. on alternate Wednesdays, and the charge is 1s. 6d.

Wednesday, December 14th—Subject: "Some African Problems." Speaker: Rt. Hon. Sir F. Lugard, P.C., G.C.M.G.

The series of meetings will be resumed on Jan. 18th.

Luncheons for Business Women

These Luncheons are held in the Memorial Hall, Farringdon Street, E.C.4, from 1 to 1.50 prompt. The charge is 1s. 6d. All business women are cordially welcomed.

December 7th—Subject: "Palestine A.D. 27 and 1927." Speaker: Mr. Basil Mathews, M.A.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all Remittances be made to the Rev. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the cases of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society

DECEMBER, 1927

A WELSH MARTYR IN KOREA

The last Adventure of Robert Jermain Thomas of the L.M.S.

IT was the close of the rainy season in Korea, in 1866. The Tai Tong River was swollen with the rains, and the American schooner, the *General Sherman* was zig-zagging her way up against the stream. Sometimes the ship came near to the shore, and then a man on the deck would throw some red-

backed books to the people who were watching. These books were Bibles in the Korean language, and the man who threw them was Robert Jermain Thomas, a Welshman, who belonged to the London Missionary Society.

Thomas came from Hanover, Monmouthshire; after graduating at New College, he sailed for Shanghai in 1863. A great sorrow came to him early in his Chinese life; his wife died, and, stunned by the shock, for a time he gave up his work in the Mission, and lived at Chefoo. While he was there he visited Korea, and gave out copies of the Scriptures and made many friends. In 1866 he went back to his Society and took charge of the School at Peking. But he could never forget his friends in Korea, and when an opportunity came he seized the chance of making another journey into that land. There had been terrible doings there; French missionaries had been murdered, and the Christians, few in those days, were being persecuted. Thomas, who had a love of adventure, determined to go back to Korea, and when the *General Sherman* sailed, he sailed with it, to act as a guide. It must be admitted that the L.M.S. directors regarded this as an imprudent action; but that was not the only occasion in the annals of the Society in which a missionary in the field did things upon which the prudent directors frowned.



The Martyr's last gift

When the schooner reached a point a little above the island of Sook Syum, it was anchored; and the

owner of the ship with a Chinese interpreter went ashore in the ship's boat and landed near the pavilion where the governor was waiting. To him the owner and the interpreter had to give an account of their intentions. They had to talk by means of the written Chinese script. The owner said that he had come to trade and to explore the river. Leave was given him under certain conditions. There are some who believe that he had other and less praiseworthy designs; but Thomas knew nothing of these.

The governor started back for his city. The commander of the Korean soldiers decided to go out to the ship, and pay his respects to the owner. When, however, he reached the *General Sherman* he was treated with scant courtesy. One of the men asked to see the split bamboo stick which he carried. It was really the insignia of his office; without it he would lose his office. The seaman would not return it, and because of this action there came about a terrible struggle. It was the result of the folly and stupidity of the stranger, who did not realise what the wand meant. There was a war many years afterwards in Ashanti which arose because a British officer did not know what the Golden Stool was, but that is another story.

The fight between the schooner and the troops on shore went on for over a fortnight. Twenty or thirty Koreans were killed, and a large number wounded. Meanwhile the river had been steadily falling, and soon the ship was aground. By the end of the two weeks the schooner was hopelessly mired, and the sailors decided that it was time to try to make peace. They sent a man with the interpreter ashore in the boat, though the water by this time was only waist deep around the ship, to restore the bamboo stick to the commander and apologise for what they had done. When they reached the shore they were seized and led before the governor, to whom they restored the bamboo and apologised for their conduct. The governor ordered them to be bound with the red cord which was used on criminals, but the men were so strong that they burst their bonds, so that they had to bind them finally with chains. The governor then told them that he would forgive them if the men would all come ashore to apologise. He ordered them to send a note to the ship stating his terms. The men protested against being bound if the governor was really going to forgive them, but the governor explained

that it was the Korean custom for prisoners to apologise while they were still bound, but that afterward he would set them free.

They wrote something on paper and a coolie took it out to the ship. Immediately the ship opened fire, several in the crowd being injured. The governor was enraged at the treachery of the men, and ordered them to be killed before him. The Koreans then decided to attempt to burn the ship. A large river boat was loaded with pine branches, set on fire, and guided by ropes was floated down against the *General Sherman* which caught fire and was soon a mass of flames.

When the remaining twenty-two men on the ship saw that the ship was doomed, most of them jumped into the water and waded to shore. On their way they were met by soldiers with swords and spears, and not one escaped the massacre. Some were butchered in the water, others on the beach, and at least one refused to leap into the water, and perished in the flames.

When Thomas saw that all hope was past, he tossed his remaining stock of Bibles among the Koreans, and, with one or two last copies in his hands, jumped into the water and waded ashore. He was met by a soldier who started to kill him. Thomas held out the Bible and urged the Korean to take it. He refused, and Thomas, kneeling on the sand, clasped his hands, and closed his eyes in a last prayer. Then, opening his eyes, he smiled at the soldier and again urged him to take the book. The soldier, who had been trying to summon up courage to kill the kneeling man, at last steeled his heart and despatched him. He felt that he had killed a good man, as he afterwards told his family, so he picked up the Bible which the dead man had dropped, and carried it to his home.

There was a boy of twelve years at the time who secured three copies of the Bibles which were tossed ashore. He sent them home, and afterwards, when they were sent for safety to a friend, they were used to paper the walls of a house. The boy is now an elder in a Presbyterian Church in Pyeng Yang. And the land on the shores of which Thomas died is a land with a living and growing church.

To-day when Sunday comes there are, in Pyeng Yang nine thousand Christians assembled for worship. A larger percentage of the population in that city gathers daily for family prayers than in any other large

A Welsh Martyr in Korea

city in the world. A great change in sixty years! That young Missionary could not foresee what would happen; but he trusted in the message which Christ had given to him, and his last thought was to hand on the books in which the Koreans would learn of

Christ. He knew too, that strange revolutions follow upon the coming of this book. And that old elder in Pyeng Yang in his own life-time has seen these revolutions come.

This story is told in detail in the "Korean Mission Field" (Sept.) to which we are greatly indebted.

The Spirit of Kachwa

The Kachwa mission in North India is one which the Directors have decided to hand over to another Society in order that more help may be given to the stations in South India. There is a church at Kachwa and its Pastor and Secretary have sent the following letter. The collection to which the letter refers was quite spontaneous and in proportion to the incomes of the members of the Church it represents truly sacrificial giving. The letter was written in Urdu, and is translated by Mr. J. C. Jackson, of Benares.

TO THE REVERED AND GRACIOUS MEMBERS
OF THE BOARD,

With respectful greeting we would inform you that through the Beloved Doctor Ashton Sahib we—the Church at Kachwa—have come to know that at the present time the London Missionary Society is bearing a heavy load of anxiety. Now, we are heartily thankful to the L.M.S. by means of which a great work has been done and is still carried on to the great benefit of a large number of people, and so it is incumbent on us to share the burden. At a time like this our gratitude to the L.M.S. impels us to regard your burden of care as our own too. We, therefore, appointed October 2nd as a Day for Special Prayer in reference to this matter, when earnest petitions were made—and we still continue in prayer that God may quickly remove far from you all cause for anxiety "because He careth for you"—as it is said

"He who makes a right path for the clouds,
the wind
Will surely, dear Brother, a way for thee
find."

But, further, we resolved that in a crisis like this we—though all unworthy—ought to co-operate with the L.M.S. not only in prayer but also by means of a money contribution to the best of our ability, and we send you *one hundred rupees* with the hope that the honoured members of the Board will gladly and graciously accept it.

Most respectful greetings from the Church
at Kachwa.

4th Oct.

"The Prodigal Son" at Hosur

"THE children in our Sunday School, Hosur, have been acting the story of the Prodigal Son, which they are also learning to sing. It is all very crude, for though they thoroughly enjoy it, they are too self-conscious to do it at all well. They have, however, put in one very happy little touch quite of their own accord. In all Indian stories, when it is at all possible, the hero is a rajah or a rajah's son. This is not quite the same thing as calling him a king, as some of the smaller rajahs would be almost better described in English as wealthy landowners. So in the Indian version of the Prodigal Son the father is always a rajah, and as in Indian acting a rajah is always seated in state, the "father" sits in a wooden chair with arms. When the "prodigal" returned, the "father" was instructed to run and meet him and bring him home. The "elder brother" went too, (which I am afraid is hardly according to the story, but as I had not told them that part of it I did not interfere), and the "prodigal" was received and embraced by them both, led home—and made to share his father's throne while the elder brother stood by! It was rather a tight fit, but they managed to squeeze in. I did not quite know what to do about the pigs. When our Christian children are acting, some of them take the part of the pigs and crawl about the floor, grunting with great delight, but I was not sure whether it would do to suggest it to caste Hindu children, to many of whom, the pig is almost as objectionable as it is to Moslems. However, I got over the difficulty by intimating to the "prodigal" that the pigs were out in the side yard, and he must go out there and herd them. Now they are doing the story of the Good Samaritan."

(From Mrs. Marler, Hosur, Salem District, S. India.)

A VISIT TO HANKOW

By **F. H. Hawkins, LL.B.**
(*Foreign Secretary L.M.S.*)



E arrived in Hankow on September 18th. We had heard stories of the neglect of the Concession, and were surprised to find it in perfect order, and to see water-ing-carts laying the dust as we rode in rickshaws from the steamer to the L.M.S. Compound. The most noticeable

change was the fact that one saw Chinese enjoying the grass lawns and promenade on the Bund as well as foreigners. The roads in the Concession seem to be well kept, and on the surface there are scarcely any indications of what has been going on here for the last nine months. The Concession is at present being administered by a Council consisting of three British members and three Chinese, and the Chinese at the head of the administration is a late Treasurer of the National Christian Council, well known to Mr. Sparham and others. He is a deacon of the South Gate American Presbyterian Church, Shanghai, and has been for many years an outstanding Christian leader in Shanghai.

Paper Money

His position now is an extremely difficult one. The British Consul told us yesterday that the Municipality was really bankrupt, and owed large sums for water and electric light to the companies who supply these necessities. The Council collected its taxes in silver, and to meet Chinese susceptibilities paid the silver into a Chinese bank. The military authorities went to the Bank, and compelled the Bank to exchange the silver dollars for paper money of nominally the same amount, but really worth from one-twelfth to one-twentieth of a silver dollar.

The mention of this fact brings to mind the appalling financial situation which exists in Wuhan at this time. These paper dollars of the Bank of China—commonly called “Kerenskys,” from their supposed Russian origin—were first issued a month ago, and speedily depreciated in value. For some time the paper dollar was worth only twenty silver cents. Quite recently these paper

dollars have followed the example of the mark and the franc, and have fallen very rapidly. On Saturday there were six paper dollars to a silver one. To-day exchange has fallen so that a silver dollar costs anything from twelve to twenty paper dollars.

One's sympathies go out very warmly to the poor suffering Chinese who are so hardly hit by these economic upheavals which they cannot understand. I am told that the Churches who pay their own pastors and teachers are very hard hit. I have heard of a case to-day where a Church deposited in a Chinese bank three hundred and fifty silver dollars some time ago, and the bank has paid the deposit off in the almost worthless paper dollars.

A Hospital in Church

Mr. Sparham and I, under the guidance of Pastor Kung, went into the native city to visit two of the old L.M.S. preaching stations. It was quite thrilling to walk for an hour or more along the narrow crowded streets with the innumerable shop signs hanging outside the shops and almost obliterating the sky, and to see once again the travelling barbers at work in the street, and the travelling cooks selling freshly-cooked hot food. Some of the Chinese shops are really magnificent, and it was sad to see them empty. Pastor Kung remarked that only a few weeks ago, before the Communists were cleared out, he would have been shouted at as “the running-dog of the foreigner,” but, to-day, in spite of the crowds, not one word of this sort was uttered, and people appeared to be entirely friendly. First of all we went to the Tu Tang chapel, one of the oldest preaching places in Hankow. It presented an extraordinary appearance. There were about twenty beds along each side of the Church, and on them were wounded soldiers, who are at present cared for by Dr. A. C. Price, of our own Mission, with the help of a Chinese Red Cross nurse. In the middle of the Church are the benches for the worshippers, and I am told that between seventy and eighty people gathered for morning worship yesterday. A finer example of obedience to the command to preach and to heal could hardly be found anywhere on earth. This double service has been going on here for many months past, and the evangelist in charge has been helping in nursing the wounded soldiers.

A Visit to Hankow

Very different has been the fate of the next chapel we visited, Tsai Kai Hang, in Market Street. Here the Nationalists have been in possession for some time, and have converted the chapel into a reading-room with a small library of propagandist books. The reading-room occupies the lower half of the chapel, and the upper half is still used for public worship both on Sundays and weekdays, and services have been held all through the period of trouble without intermission. The portrait of Sun Yat Sen, however, is placed over the pulpit, and there are anti-imperialist and anti-capitalist placards on the walls of the chapel. The building is kept scrupulously clean by the Nationalist people who are occupying it, and I am told that they preserve perfect silence while services are going on.

The Doctors of Wuchang

In Wuchang one feels one is really in China. It is quite a long run to the L.M.S. Compound. First of all we visited the Church where we dismissed the rickshaws. Thence we walked to the L.M.S. premises, which are situated on both sides of the narrow street. On the north side is the Women's Hospital, where Dr. Ruth Massey has put in such splendid service for many years. In the Hospital is a complimentary scroll to Dr. Massey, speaking of her as having "the heart of a Buddha and the hand of a fairy"—Buddha stands for all that is merciful and kind.

It was a great privilege to meet Dr. Yeh again. He is a modest, unassuming man, trained in Dr. Gillison's old medical school in Hankow, and, for many years past he

has been the only doctor in charge of the Men's Hospital work in Wuchang. He kept the Hospital running throughout the siege of last autumn. His work affords a fine example of what Chinese Christians can do. The whole premises were spotlessly clean, and I have seen many Mission hospitals in China under European doctors which would not bear comparison with this model Institution. There were between fifty and sixty patients in the wards, but the private wards were almost empty, as the economic crisis has prevented Chinese from paying the very moderate fees charged.



Hankow. A fine view of the Bund taken from the new building of the Asiatic Petroleum Co., where the British men who remained in Hankow resided for a time. The Building at the far end is the Custom House near which the riots began.

The Lamp kept Burning

Mr. Sparham, Mr. Rowlands and myself crossed the Yangtse in a small boat to the ancient city of Hanyang, which was a flourishing town when Moses led the Israelites across the Red Sea. Since last January, the Church, the Girls' Boarding School, and the three residences have been occupied by soldiers of the Southern army. The gatekeeper and the evangelist have managed to keep possession of their quarters at the entrance to the Compound, although from

time to time their rooms have been overrun by the soldiers. We were glad to learn that with the exception of two or three weeks when soldiers were quartered in the guest-room, services have been held there quite regularly since the soldiers took up their quarters. The evangelist and the gatekeeper have shown real Christian heroism in keeping the lamp burning during these exceedingly difficult and trying months.

We sent our cards in to the military authorities and in a few minutes a tall well-set-up officer of the medical corps who was a Christian of the Wesleyan Mission appeared to show us round the premises. We were treated with the utmost courtesy and were saluted by the sentinels at the door of each of the buildings. An inspection by the General had been timed for to-morrow and we found the chapel, the school and the houses very clean and tidy. The evangelist assured us that all the premises had been in a disgusting state for many months, and to emphasise the fact he constantly closed his nostrils with his fingers. We were glad to see that no structural damage had been done. The soldiers sleep on the floors, and we found many of them fast asleep.

We retraced our steps through the crowded dirty streets, through the Wall at the East Gate, and down the stone steps to the river front, where we took a boat and went down the Yangtse back to Hankow. We passed the famous Tortoise Hill of Hanyang, the sides of which are covered with Chinese graves, and also the Hanyang Ironworks, which are lying idle.

Under Fire

After a rest of less than an hour, we went to a Chinese feast in the hall of the Hwa Lou Church, very kindly given to us and

the L.M.S. people and a few other missionaries in Hankow by the Chinese Church. There were about forty people present seated at five round tables. While speaking was going on we had an alarm caused by rapid firing in close proximity to the hall in which we were gathered. What the cause of it was we do not know for certain, and there are many rumours. All that we know is that the police and soldiers were called out, and we had to make our way home by a circuitous route.

21st September, 1927.

The papers this morning do not quite agree in detail as to what happened last evening, but it seems clear that soldiers had arrested some Communists, and were taking them off, when a band of armed men tried to effect a rescue. There was a good deal of shooting at different times during the night. The gates leading to the Native City were closed immediately after the first shooting, and some of the women who had come in to the feast in the Church had to spend the night in the meeting-room in Miss Coxon's house. There was some loss of life, but just how much it is impossible to ascertain. The incident happened within a very short distance of our church, and quite close to our L.M.S. Compound.

AT THE HOME BASE

The Missionary Corner

Ralph Robertson was in Coventry on deputation and writes as follows:—

"In ——— Church I saw a corner reserved as 'Missionary Corner.' On a curtain hung on the wall there were pinned illustrations cut out from books and magazines, also a map of the world. Why not suggest such a corner or square in the Church lobbies to other Secretaries."

The New Year's Offerings

This year there is no leaflet issued to the young people who are collecting for the L.M.S. ships. The essential facts have been printed on the Collecting Card, so that both collector and subscriber can see what the money is for.

The November *News from Afar* is full of Ship matters, and its readers will not fail to know the use and importance of the Steamship *John Williams* and our fleet of motor boats.

The Board and Withdrawal

It is impossible in this number of the *Chronicle* to make any statement as to the course the Directors will take at their Board Meeting on December 7th, when they have to determine the very difficult question, "Is withdrawal necessary?" At the time of going to press, all that can be stated is that replies have been received from hundreds of Churches, with assurances of increased support that are most generous and gratifying. But these alone will not be sufficient to determine the Directors' action. The remaining 2,000 Churches will no doubt have sent their reports ere this magazine is issued. It is upon these replies that the Board will have to take its stand. Enough is known at the moment to make it certain that the crisis is not yet past, and every Church must speedily settle what its share is to be in averting withdrawal from some of the work abroad.

Christmas in Bangalore

By
Marguerite Butler, B.A.

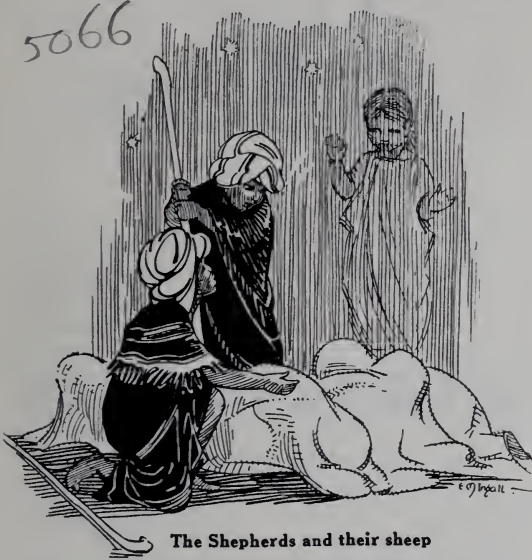
EACH Christmas sees some "drama," as the children love to dignify it, performed in one or other or all of our schools. It may be the story of the shepherds and the wise men visiting the manger, or some legend such as that of the Christmas Rose, or the allegory of Eager Heart dramatized in true Kanarese form by Mrs. Sumitra.

Bethlehem. Joseph busies himself with plane and hammer while Mary sews, demurely sweet.

Follows the arrival at Bethlehem, when a sympathetic master of the inn shows the weary couple the way to the cowshed, through a thronging crowd of pilgrims. The scenery is severely Elizabethan.

Out in the dark fields small shepherds, much encumbered by large black blankets, unwieldy crooks and turbans that will fall off and obscure their eyes, keep guard over some wriggling forms under other rough blankets. Not all the efforts of the teachers have been able to evoke surprise from the shepherds as, from behind a star-spangled dark blue gauze curtain, shine out singing angel figures; white coloured lights which show a dangerous tendency to burn the night sky, shed a glorious dazzling sheen.

In a matter of fact way the shepherds discuss the heavenly vision, and decide to visit the wonderful Babe. Gathering impeding blankets around them, they pace up and down the stage on their journey to the inn, singing a shrill Christmas lyric of invitation to the Manger. The curtain falls, and poor blinking babies are released from under the hairy blankets which have so long imprisoned them as sheep.



The two following sketches will show how our girls, Hindu and Christian, bring home the message of Christmas to their parents.

Scene 1. An elementary school for girls in Bangalore. The pupils are almost all Hindu children belonging to non-Brahmin castes, such as goldsmiths and weavers. None are over twelve years of age and the majority under ten. There is voluntary attendance at a Sunday School run by some teachers and elder girls of the High School. For several weeks the Sunday Scholars have been practising a Christmas play prepared by the teachers. One evening in Christmas week the mothers are invited to attend the performance of the play, and there is a full house.

As the curtain rises, a meek little Hindu Mary is revealed at prayer. Soon appears a white-robed angel, with flowing black hair, and wonderful silver wings constructed with patient effort by the skilful hands of two teachers. Mary, having received the angel's message and watched his departure, sings a version of the Magnificat.

In the next scene Joseph and Mary are shown discussing the projected journey to



Next, three tiny Kings, robed in resplendent saris, with glittering crowns on their heads, and caskets in their hands, travel the long stage journey singing as they go.

The following scene is the most exciting of all, for little Mary has managed to procure from a proud relative a dear baby boy. She sweetly sings her lullaby with baby cradled comfortably in her lap as she sits cross-legged on the floor. It is only when the great throng of shepherds and kings bend in adoration that his serenity is disturbed, and the curtain falls hastily on a lustily weeping Christ-child.

But the atmosphere has been worshipful throughout, though the hall gives on the street, and the upper portions of the windows have been filled with faces above the shutters, and the door-keeper has frequently had to endeavour to find places for the late-comers in what appears an unbearably packed room. The little actors have been reverent and the audience has responded. The Christian women have sometimes commented on this as a favourable contrast to the boisterous element that appears in the



Artaban helps the Jew

been artistically draped with rich coloured curtains and saris to represent the hall of Artaban's house. The sacred fire is burning on a slender brass altar, the guests are assembled. Artaban welcomes them, sings the hymn to Ahura Mazda, and then tells the message that has come to him from the stars. Sacred texts bearing on the heavenly portent are discussed, and amidst the sympathy of a few and the openly expressed scorn of the majority, the fourth wise man declares his intention of following the star in search of Him who is to be born King of Israel.

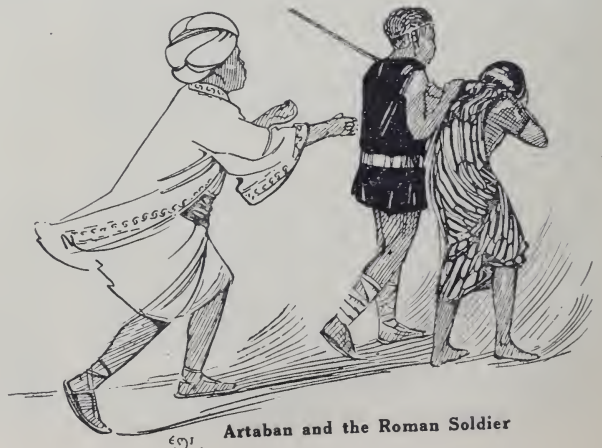
In the next scene he meets with his first hindrance. The cries of jackals rend the air. In the darkness Artaban is conscious of agonised moans. After a great inward struggle, he stops to minister to the dying Jew. With the blessing of the sick man, and directions as to his way, he passes on, only to find, under a heap of stones at the trysting place, the letter telling him of the departure of his fellow-seekers. He realizes that one of the three jewels he had brought



Kings at the Manger

far more ambitious Christmas plays prepared by the young men of the Church. These partake much of the nature of the old miracle plays in England, and shepherds, travellers, the inn-company, provide abundant opportunity for humorous by-play, and the Western onlooker misses that sense of awe and mystery.

Scene II. The Girls' High School. The performers are all Christian, and mostly between the ages of twelve and sixteen. The subject is Henry Van Dyke's story of "The Other Wise Man," which has been ably dramatized in Kanarese by the wife of the Rev. H. Sumitra. It follows the Indian tradition of an admixture of spoken prose and sung verse. The stage has



Artaban and the Roman Soldier

Christmas in Bangalore

as a gift for the King, must be sold to buy camels and provisions for his lonely journey across the desert.

In Bethlehem, the Jewish mother croons to her infant boy, and Artaban, seeking admittance, falls a victim to the baby's charms. Then is heard the tramp of approaching soldiers. Artaban parts with his second jewel as a bribe, and is filled with an agony of remorse that the situation seemed to demand a lie if the baby were to be saved.

Artaban, a weary old man, after thirty years of fruitless search and wandering, arrives in Jerusalem, and hears of the gentle Healer who is to be crucified that day. Could this be the King of his search? One jewel remains—a pearl—and he presses forward through the crowded streets, hoping that this may at least prove a ransom for his King. Once more cruel Roman soldiers

obstruct his way, roughly hauling along a young girl, made prisoner for her dead father's debts. She is his fellow country-woman and appeals for help. Once more his loving heart goes out in sympathy. The last jewel is yielded up after a bitter struggle. Then follows the earthquake. A tile strikes his head. The ransomed girl supports him, and listens to his wandering speech. Suddenly from the unseen comes a voice, "Inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me." Artaban's face lights up, and in a transport of joy he finds Him whom he has sought.

The plaintive Indian music, the Eastern colouring, the reverent acting, have transported us far beyond the school hall; we have longed and suffered with that Persian seeker, and rejoice that he has found the King.

HERE AND THERE

"India To-day" for Day Schools

An Auxiliary in Kent is arranging to show the "India To-day" film in its neighbourhood. Through the Local Education authority and the Committee of Higher Education the film will be shown to 2,000 children in the Elementary Schools, and 300 scholars in the County Secondary School. A synopsis of the film is being given to the teachers in the day schools, so that they can prepare their scholars for seeing and understanding the film.

Sending the Curate

Colonel Sir Robert Williams, President of the Church Missionary Society, in telling the L.M.S. lay lunchers the wonderful story of the World Call to the Church of England, mentioned a Church which was so stirred that it said to its curate, who wished to go abroad, "You go and we will support you just as if you were at home."

From a Report of a Meeting

"At the close of last night's Meeting a man rushed me into a corner and emptied his pockets, tipping his whole purse into my hands and saying: 'That's my five loaves and two fishes' and bolted. In fact he just streaked out of the Church,"

("Barti")

A Recruit for India

Miss Margaret Bligh sailed to Coimbatore, South India, on October 14th, to take up work on the L.M.S. staff there. Miss Bligh is a member of the Congregational Church, Beaconsfield. She has had some years' valuable teaching experience in an elementary school in Central London, and took her Teacher Training Course at Homerton College, Cambridge. Miss Bligh pays tribute, as so many other missionaries have done, to the inspiration gained through Student Movement and L.M.S. Conferences. She is a member of the L.M.S. Girl's Auxiliary (from which thirty-nine members have now gone to the Mission Field), and had a share in the formation of the Youth Movement of the Fellowship of Reconciliation. Miss Bligh will find ample scope for her energies in the great mission field of South India.



Margaret Bligh

THE NATIVITY

*Peace? and to all the world? Sure One,
And He the Prince of Peace, hath none!
He travels to be born, and then
Is born to travel more again.*

*Thou cam'st from Heaven to Earth, that we
Might go from Earth to Heaven with Thee,
And though Thou found'st no welcome here,
Thou didst provide us mansions there.*

(HENRY VAUGHAN, 1656.)

The Divine Adventure

By Edward Shillito



I

WE are shortly to keep once more the birthday of the Saviour. A birthday in our lives is a day set apart for one of our friends. When the day comes we do not simply recall his coming into the world at such a time, or in such a place, we recall *him*. It is all that we know of him, and all that

we love in him, that we bring to mind. It is his day—the day in which his gifts, his achievements, his plans, his character are uppermost in our minds. And when we keep the birthday of Jesus we shall not be so absorbed with the wonders of Bethlehem as to have no time to dwell upon all that followed. It is His day—the day upon which we recall all that He came to mean, and will yet mean to the world which He redeemed. It is the day for all that we have seen and heard of Him. It is the day on which the Divine Evangelist came to the world. “God had one Son, and He was a missionary.” Christmas is the day sacred to the memory and worship of the Divine Lord, with all His benefits. We come to Bethlehem not as wise men came; we move backward through the amazing story of the Divine Adventure. We have seen the sequel which was hidden from them.

II

Jesus came to a people prepared for Him. No missionary can land upon a strange country with any hope unless the way has been made ready for him. Christ is always there to meet him. There must be something within man to which the voice of the evangelist can speak. The story of Israel is read without the proper clue until it is seen

to be the story of a nation destined to be the prophet of the world. It is the story of the shutting of doors, one by one, that one door might be left. In those records a stiff-necked people tries every other way and finds it barred. It is told in the logic of suffering and failure that it can never be an imperial power; it can never direct the art or philosophy of the world; it has only one destiny, and that the noblest of all, to carry the oracles of God to the nations of men. Some knew this; some read deeply into the mystery of the price which would need to be paid. To a nation so disciplined Christ came. The Divine Evangelist came to lead a chosen people into its true service. *He came unto His own, and His own received Him not*, and yet from among His own there was formed the beginning of the new Israel, the Church of Christ. The preparation was not in vain. But as it was then, so it may be still. The same Lord through His Spirit, comes to lead us into our true destiny. Will His own receive Him? The Adventure is not ended; are we ready to respond to that phase of it in which we come? God's only Son is still a Missionary; once more by faith we can see Him drawing near. It is His Advent: are we prepared to follow Him?

III

It was a decisive moment in the history of the human race when Christ came at Bethlehem. There were all the conditions which mark out an age as one in which things may happen swiftly. One day in such an age may be as a thousand years. It is an historical fact that Christ came in the fulness of the times. The spirit of man was needing that which He could give. The blow was struck at the right moment. Or it may be true to say the blow was endured at the right moment.

We have almost grown tired of hearing that we, too, live in a great moment. We are tempted to think that such language is only our egotism disguising itself. But it may be a temptation for us to take things lightly through sheer familiarity. The

The Divine Adventure

foolish heard the cry so often, "Behold the Bridegroom cometh!" that they did not take it seriously. We may have read so many articles and heard so many sermons upon the crisis of the modern situation that we pay no attention to it any longer. But is it not time? Even if nothing else of importance were to happen, have not the last twenty-five years been years of swift changes in the map of the earth, and even more in the mind of the races upon all the face of the earth? There are ages when a thousand years may be as a day. This is not one of those ages. There are ages when a day is as a thousand years. When we think of China, roused from the sleep of ages, and of Islam in dissolution, and of India with its awakened consciousness, and of all the rapid diffusion of new knowledge with its revolutionary power, we cannot deny that the speed of the action has increased; more has happened in China and in the Near East, and in Africa, within a few years than in centuries. It is in such an age we keep the birthday of our Lord. Surely we must think of this age as made ready for Him. He is most mighty in such times, for in them He is most needed.

IV

But how is the great adventure to go forward? Christmas tells the story of the way in which He came into our human life. We see Him, as a babe, "who made His mother cry"; that body, which was nailed to the Cross, began its life there. In that body He was to bear our sins upon the Tree.

How is He to come now into this modern scene, where He is sorely needed? It is no

idle metaphor which is used by the Apostle Paul, when he says: "Ye are His body." We are to be the body of Christ. Through us He is to speak, and to heal, and what happened to that body at Calvary will happen to His body still. It must be surrendered to His will, and be prepared to be broken once more for the saving of the world. That is our part in the action. For such a Church the world waits, and Christ waits.

It has been said that He stands at the entrance of the new world, waiting till His laggard people are ready. It may be said even more truly that He waits for His Church to offer itself to Him for His indwelling.

We can never forget that into that world, which lay around the Mediterranean, He did come in His body, the Church. And into this world, vaster, but nevertheless more compact than that ancient world, He waits to enter in His body, the Church. At no time have there been less hindrances in the way. Never has the task been more within the compass of a dedicated Church. It can be done; whether it will be done, depends in part upon our decisions.

V

It will soon be the day on which we keep the birthday of the Saviour. No offerings of our love will be too little or mean for Him to welcome. But there can be no offer so precious to Him as that of a Church which is ready to be His body so that in some new and mighty revelation of His love He may enter into a bewildered and desperate world.

A Christmas Thanksgiving

Let us Give Thanks.

For the grace of Christmas and the joy of giving.

For all the increase of the Kingdom of God that the year has brought.

For the response of the Home Churches to the Society's urgent need.

The General Thanksgiving

Let us Pray.

For peace on earth, goodwill among men, both at home and abroad.

O God who didst send forth Thy son to be King of Kings and Prince of Peace, grant that all the kingdoms of this world may become the Kingdoms of Christ, and learn of Him the way of peace. Send forth among

all men the spirit of goodwill and reconciliation. Let those who are offended forgive, and those who have offended repent, so that all Thy children may live together as one family, praising Thee and blessing Thee for the Great Redemption which Thou hast wrought for us, through Jesus Christ our Lord.

For the very important L.M.S. Board Meeting, December 7th.

For a great outflow of Christmas giving to the funds of the L.M.S.

For peace and goodwill in China.

For a glad Christmas in the Mission Field, in every missionary bungalow, and wherever the children of missionaries are.

The Outlook in China

What our
Missionaries and
the Chinese
Christians think
about withdrawal



View from the Great Wall of China

Translation of part of a letter (Aug. 2nd) from the Hankow United Church Committee to the missionaries who have removed to Shanghai.

AS to our Church in Wuhan, although outwardly there are many storms, many attacks, and much destruction, yet by the grace of God we are peaceful and steadfast as usual. All the believers at services and classes have, compared with formerly, not only not gone back but are still more depending on the true Spirit of Christ. Every Sunday the Church is filled with people. We think you will all be pleased to hear this.

When a gem has gone through the polishing process then it becomes a beautiful gem; when gold has been refined by fire then it is said to be pure gold. St. Paul said, "All things work together for good to them that love God." These words are true. We believers ought not only to thank God in times of wealth and happiness, but still more should we serve the Lord with joy in times of trouble and difficulty.

Eight or nine-tenths of man's desires are not fulfilled in this world, nevertheless, if God is with us we shall certainly have much comfort, peace and joy, because He is our Father. This may not be doubted.

May the Lord lead you, that you may dwell peacefully in strange places and before long may return in peace, so that we may together joyfully serve God in one place. It is difficult to express the joy that this would give us."

IT is possible now to read the considered judgment of the L.M.S. representatives in China upon the present serious situation in the Society. In August the Advisory

Council met in Shanghai, and a little earlier sixteen members of the North China District Committee with other members of the Mission assembled at Petaiho. Their resolutions will receive serious attention.

The North China missionaries begin with a tribute of gratitude for the sacrificial service of the Society's supporters. They add:

"We are convinced that the spirit of adventure and heroism for the sake of Christ is still alive, and that many of our young people are eager to discover the joy of sacrifice. Is not this present deficit an insistent call to us all to deeper faith and more earnest prayer? If it leads to a genuine spiritual revival in our churches and to new devotion and sacrifice in the cause of Christ it may prove one of God's great blessings to our Society."

The Advisory Council deal more definitely with the situation in China. The dangers of the present time in China are a challenge to those who enjoy a good and ordered government to stand by the Church in China. They say:

"The Church of Christ in China is passing through deep waters, and is meeting the greatest crisis that has ever confronted her. She needs more than ever the help of the Churches in Western lands. New and far-reaching changes are being introduced into the methods of work which all tend in the direction of placing the control of the work in the hands of the Chinese Church. While they gladly welcome this movement, they would assure the Directors and the supporters of the Society that this does not mean that there is less need for help from the stronger Churches of other lands, but rather, at the present, far more. These developments mean

The Outlook in China

that the Mission is preparing in China for a concerted effort along lines of more thorough co-operation between East and West than has hitherto been possible. The Church in China is attempting, with natural hesitation, to assume this responsibility, and is counting on the help of the stronger Churches of the West. If, at the time when she is facing misunderstanding, slander, and actual persecution, and is undertaking fresh burdens, she is met with the statement that the help on which she counted is likely to be curtailed, the news will be received with consternation and dismay, and will appear to be a breach of faith."

These missionaries are in no doubt upon the value to China of the Christian Church. The Living Presence of Christ working through the Church is the one hope of re-generation.

At present the Church is small, and needs the co-operation of the Churches in the West. To withdraw that help would be to lay upon the Church in China a burden which it cannot carry. At the cost of real sacrifice the Church at home must stand by the Church in China.

"There are many signs which cause us to believe that, though there may still be a further period of suffering and persecution to pass through first, we are nearing a time of blessing and expansion in the Church beyond anything we have known in the past. We pray that the Directors may be enabled to share in this hope, and that the knowledge that their labour for China has not been in vain in the Lord will give them fresh courage to face the difficult problem caused by the deficit."

In the Persian Gulf

"**B**AHRAIN has for many years been the centre of American missionary enterprise in the Gulf: other places at which they work are Kuwait, Basra and Muscat. It will be within the recollection of you all that Christian missions in China have recently been denounced. I have not seen missions at work in China, but I have seen them at work in Arabia, Mesopotamia, and Persia, for the last twenty years, and I should not like to speak about the Persian Gulf without bearing testimony to the wonderful work they are doing. I do not suppose they have made converts in appreciable numbers, but they have, by their labours, assisted by the high standard of rectitude displayed by British officials and British merchants, profoundly modified the Arab outlook in ethical matters. The Arab is a Mohammedan first and an Arab after, like all Islamic races; he regards Europeans, likewise, as Christians first and foremost. He knows, perhaps better than we do, that our standard of conduct has its basis in the religion of our country; he respects our standard of conduct, and without adopting our religious views he tends, unconsciously, to recognise our standard of conduct as higher than his. He does not despise, but greatly respects, those who devote their lives to spreading, by example and by teaching, the Christian religion. There is no greater influence for good in the Gulf than the Christian Missions; no Europeans are so

A Soldier's Testimony

universally respected as are the missionaries, such as Zwemer, Van Ess, Harrison and Mylrea, and those who decry foreign missions do less than justice to themselves and harm to our good name."

Extract from a paper entitled "A Periplus of the Persian Gulf" (By Lieut-Col. Sir Arnold Wilson, K.C.I.E., D.S.O.) Read at the Meeting of the Royal Geographical Society, 10th January, 1927.

SCYLLA AND CHARYBDIS

The opening paragraphs of our new serial story "THE WHITE SADHU," by Jas. H. Brown, of Calcutta. It begins in January.

"**T**HE young Padre Sahib, Clive Cromley, hastily, but rather painfully, pulled himself together and scrambled up off the body of a stout Bengali gentleman over whom he had been lying spread-eagled in a very inelegant fashion.

Having risen, his first glance, and that an anxious one, was at his bicycle. It lay two or three yards away, and its handles were plainly twisted. Then he glanced down at himself. His white clothes were covered with red dust, his trousers were torn at one knee, and the knee peeped through, grazed and bleeding a little. He became conscious that it was stinging—vilely.

The Kuruman Campaign

Lekalake Militant

Maphakela Lekalake, evangelist at Kuruman, speaking the language of an old warrior, describes the awakening of the old Church and the recent thrust into the mountains and deserts of Bechuanaland.

"WE who live at Kuruman thank God, our Heavenly Father, for the progress of the Church of Kuruman, due to the publishing abroad of the name of the Lord Jesus, the Son of God, and for the fame of His name. We should say that the preparation by prayer for the year 1926 has been acknowledged by God who greatly blessed it.

The Kuruman Church is the old Kuruman Church again! In the old days it had the power of the Spirit of the Lord. The first missionaries of the L.M.S. found this land without roads, but they made them, and opened up the whole country. The tribes then had intercourse with each other, and became acquainted and friendly by seeking peace in the land. Any one who listens to the conversation of the various tribes to-day—Bechuanaland, Matebele, Hottentot—will discover that the L.M.S. is the peace of God. If he should listen to the Dutch or English he will discover that this peace is the blessing which they have received through the prayers of the L.M.S.

In 1925 the Church at Kuruman gave itself to prayer for progress during 1926, and during that year it penetrated heathenism, entering towns and villages proclaiming the salvation of God through Jesus His Son. But in 1926, the Church gave itself with abandon to the Christian warfare until the heathen forces retreated in disorder, with their head-dress all awry! All the Church

gave itself to this warfare, including the Rev. A. E. Jennings, his friends the ordained ministers, the Evangelists, deacons, church members, catechumens and well wishers, and even their children. There was great gladness, and the heathen gathered themselves into regiments! In 1925 we defeated the Kuruman River section, including those sinners who declared that they had run away from Christianity and refused to believe. But the Lord brought about obedience, and many surrendered to the Lord; and so began a better era which still continues.

In 1926 the Church decided to extend the campaign toward the West and South-west and North-west. This district embraced a large number of Dutch farms. And the Lord opened the hearts of the Dutch farmers so that they attended the services themselves, and made opportunities for their native shepherds to be saved.

Now here is an extraordinary thing. When the various posts were assigned to the ordained ministers, I, Maphakela, was set aside for the district comprising the Korannaberg and Makgolokwe. But in April as the various parties were about to start, I was called on by the District Committee to attend its meetings at Kanye. And when I was at Kanye the Committee sent me to Lake Ngami!

At Lake Ngami it was Kuruman over again. And the seed is still springing up, and the pot is still boiling there.



Tshekedi, Regent in Bechuanaland, in front of Khama's Monument.

THE WILBERFORCE OF AFRICA

Mr. W. M. Macmillan, Professor of History at the University of Witwatersrand, Johannesburg has written an important book called "The Cape Colour Question: A Historical Survey." It is chiefly centred round the life of Dr. John Philip, L.M.S. Missionary in South Africa (1820-50). Two men of authority on South Africa have written about the book and their views are contained in the following articles, both of which should be read with interest especially by many who have not known how great a place in South African history Philip held.

John Philip and the Hottentots

By J. Lennox, O.B.E., M.A.,
of Fort Hare Native College, South Africa

THE name "Coloured" is applied in South Africa to the half-caste population, including the Hottentots, and their mixed offspring, which is found mainly, though not exclusively in the west and midland districts of the Cape Province. "Coloured" people are to be distinguished on the one hand from the old Cape slaves, and on the other from the native peoples, this latter name being used for the pure-blooded tribes of the Bantu race.

In the first half of last century the Colour question, and more particularly the Hottentot question, was a subject of constant and acute debate. The status of the Hottentots was that of "free persons of colour." Compared with that of the slaves, their lot was often unenviable. The slave was property, with a market value, and was likely to be cared for like other property. The Hottentots were landless nomads, and were regarded by the white farmers, who were extending eastwards from the Cape, as vagrants and thieves.

In 1807 the slave trade was abolished. The white colonist, on the outlook for cheap labour to meet the demand for which slaves could no longer be got, looked to the Hottentots. These were to be compelled to work or to be treated as vagrants. The conditions of work and wages were such as the white farmer dictated. Thus in the period between 1807 and the Emancipation Act of 1833, when Christian nations were clarifying their thinking on the moral issues of slavery, the Hottentots at the Cape were being reduced to a condition of serfdom, which had many of the evils and few of the mitigating circumstances of slavery.

The anti-slavery party in England, led by Evangelicals, such as Wilberforce and T. F. Buxton, were alive to this new condition at the Cape, and maintained constant pressure on the Government in London. Hence a succession of regulations affecting slaves and the conditions of coloured labour, which were resented by the farmers as fussy and unwarrantable interference.

In South Africa the man who saw clearly the issues at stake was Dr. John Philip, missionary of the London Missionary Society. Perhaps no other man who has worked in South Africa has been so maligned as he. For a hundred years a tradition has been growing up that Philip played on the emotions of ill-informed evangelicals in England to thwart the plans of the man on the spot in South Africa, who

alone knew how to treat the coloured labourer. Philip has been loathed as the man who got at the white colonist through Exeter Hall. It was more than time that this tradition be examined and re-valued.

Five years ago a mass of Philip's papers was placed in Prof. Macmillan's hands. The Historical Survey, now published, is the result. Macmillan has restricted himself to the Colour question. The Bantu question he promises to deal with in a later volume.

The Survey now given us is a fine piece of work. It is arranged in two parts, of which the first gives the Setting of the Problem. The student, as well as the general reader, will welcome the deft picturing of the political situation at the beginning of last century, and of the humanitarian and missionary movements, whose work in the education of the public conscience issued in the Emancipation Act.

Prof. Macmillan entitles the second, and greater part of his Survey, "from Hottentot to Eurafican." It is a close and careful study of the struggle that resulted in Ordinance No. 50 of 1828, which secured the emancipation of the Hottentots. Alongside this great issue, Prof. Macmillan traces the story of the freedom of the Press, the political struggle with Lord Charles Somerset, the 1820 settlers, and the growing resentment with any interference in or regulation of the labour question which resulted in the Great Trek.

Students of South African history will find in this survey a relinching of Dr. Philip's picture. For thirty years, John Philip toiled unceasingly, travelling, organising, writing and thinking. Instead of the traditional picture of the unfair wire-puller, Prof. Macmillan lets Dr. Philip present himself through his own letters and other writings. We see a man of strong convictions, a patriot, concerned that the good fame of the Cape should not be dragged down as it would be, if, at the very time when slavery was on the way to be abolished, the Hottentots were forced into a position of virtual serfdom. Philip reveals himself as a strong man, tenacious, just, tremendously in earnest, but lacking, perhaps, in humour.

A vindication of Philip's fight for the freedom of the Hottentots has been found in recent South African legislation, which re-affirms the political equality of the white and coloured sections of South Africa. The bearing of all this on the Bantu question of to-day is very close.

A Great Missionary and a Great Problem

By Professor Brookes

Head of the Department of Politics and
Administration in the Transvaal University,
Pretoria

PROFESSOR MACMILLAN has given us, as the fruits of some years' patient research, a remarkable study of the most discussed missionary in South African history, and a stimulating and provocative handling of the colour problems of the Union. We must be grateful to him for his fearless honesty and sincerity of purpose, and for the accurate and painstaking research which is the basis of his work.

The name of Dr. John Philip is known to thousands of South Africans who are ignorant of any other missionary name except the royal name of Livingstone. In innumerable textbooks he is held up as a dreadful example of the bad side of missionary activity. He made in his lifetime a few close friends and many bitter enemies, and the impact of his career on the nascent Afrikaner nation had for its principal effect the famous clause in the first Transvaal Constitution that said, somewhat sardonically: "The people prefer not to have members of the London Missionary Society working amongst them."

A vindication of Dr. Philip and of the early work of the London Missionary Society seemed, in these circumstances, to present itself as a challenge. In the attempt to respond to it Professor Macmillan has not wholly succeeded. From the missionary point of view it would have been better had he confined himself to the life of Philip, and given us the whole of that life, including his dealings with the Bantu,* criticism in respect of which has been much more unfair than in respect of the "Coloured" problem. Such a limitation would, however, have deprived us of the author's very stimulating handling of the more general bearings of early Cape policy and its moral for the Union to-day. The loss of the L.M.S. is the gain of the general student of race problems.

Unfortunately, however, Professor Macmillan has not really rehabilitated Dr. Philip, even in that limited study which omits his activities regarding the native problem. Those who are ill-disposed towards a Christian race policy will not be convinced by a book which attempts to castigate and not to convert them. The well-disposed need no rehabilitation of Dr. Philip's policy, but only of his methods. Professor Macmillan vindicates the policy, but who would vindicate the methods? Temperamentally, Professor Macmillan, himself a heroic fighter, a stern lover of justice, and an appellant from the South African public to a critical world opinion, is much too like his hero to commend him to men of a different turn of mind. He tells us (page 55) that "of necessity the modern missionary must be a 'politician'," and his whole handling deprives the inverted commas round "politician" of any limiting effect.

The crux of the modern criticism of Philip, as opposed to the old traditional hatred of the man and all his works, is his failure to influence the mass of South Africans to take a better view of race problems. The appeal to outside authority was often justified in his day, when outside authority could act with decision, if in ignorance, and would sometimes remedy grave abuses. Yet the final result of Philip's method was to leave overseas missionary and South African farmer in a state of bitter antagonism towards each other, which even now too often exists on each side. The method of Professor Macmillan has in it elements of danger as tending to the same end, and this at a time when all external authority has been withdrawn and when, humanly speaking, the only hope of the South African native is the slow, unheroic, but fruitful work of the conversion of the South African white man. It is one of the characteristics of the "New South" in the United States that at last the South itself is beginning slowly to awaken to its responsibilities, and to do for itself what the North could never do for it. Professor Macmillan wants to save the native races *in spite of* the Afrikaner: perhaps a higher wisdom would seek to save them *through* the Afrikaner.

Perhaps the most fruitful comparison that suggests itself, while reading the book, is that of Philip to the stern saint who, in the majestic words of Cranmer "constantly spoke the truth, boldly rebuked vice, and patiently suffered for the truth's sake." Such was Philip, and such is his biographer. All honour to them. For, let it be remembered, Philip was a great and distinctive personality. (Not the least of the merits of the book is its clear exposition that much of the policy and many of the traits associated with Philip were purely his own, and that the L.M.S. of his day was broader, if less intense, than he was.) His disinterested and noble championship of the weak and oppressed is worthy of the highest praise. His courage never failed. He bore adversity better than popularity, and, like his spiritual ancestors, "feared not the face of man". For such men we must thank God, and take courage. Professor Macmillan's book is a valuable corrective of the very common South African attitude which criticises Philip not because his methods were in the long run dangerous for the black man, but because they were inimical to the immediate economic interests of the white, because he preferred the love of justice to "colour solidarity". In such a cause what noble soul would not desire to suffer and be stigmatised with him?

If only he had had as much charity as truthfulness, as much wisdom as courage, John Philip would have been one of the greatest missionary statesmen of modern times.

* Professor Macmillan states in his preface that he will deal with this later. Another book is being written—Ed.

"The Road of Adventure"

CLANG, clang, clang. "Oh bother this rotten old tin, I can't get longs and shorts on it; they all sound alike." Billy, aged ten, paused in his occupation of trying to spell out words in morse code by means of a hoop stick and an empty petrol tin. Instead he took a short run and a flying kick at the tin which sent it over the garden fence.

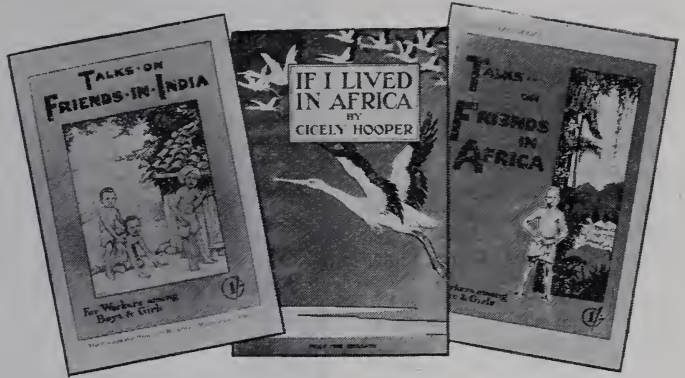
He then climbed on to the garden roller and looked over the fence. The space beyond was cut up into allotments and he soon saw the ill-used tin lying among some cabbages.

A small boy, with a mop of bright red hair, who was picking up newly-dug potatoes and putting them into a basket, glanced up as Billy's head appeared above the fence.

"I say, would you hand me up that tin from among the cabbages over there?" said Billy. The boy with red hair stared at him for a minute and then asked, "Why did you send it over, and whatever were you doing just now making such a beastly row?"

"Well you see," replied Billy, "I've been reading a book about Africa called *The Call Drum*, and in that book the people used to talk on drums. One day when some boys were a long way from their village they heard the drum beating and it told them that strangers had come to stay, so they were able to hurry up and get back in time for the feast. Well, I thought if I got my big brother's book on scouting that gives the morse code, I could beat out a message on that old tin and people at the other end of the road would hear what I was saying. But it didn't work right so I took a kick at the old thing and it seems to make a better football than a call drum."

Billy gave a chuckle of laughter as he finished, and the boy with red hair grinned back at him and then went to fetch the tin which he handed up



Three good books from the Livingstone Bookshop, price 1/- each.

to him. He was turning to go back to his work when he hesitated and looking up asked: "Was there anything else in that book about Africa?" "Yes, rather!" replied Billy, "it was all about two boys. One was called Assam, and he was ten years old, the same as I am, and the other who was called Chuma, was eight."

"I'm eight," said the red-haired boy.

Billy's eyes began to sparkle. "I've got an idea," he said. "You come over here and I will show you the book and we will pretend we are Assam and Chuma and do the things they did. Get hold of my hand and I will pull you up."

That was the beginning of a great friendship between Billy and the red-haired boy, whose name he discovered was Jim. Many afternoons they spent together and *The Call Drum* beat a magic measure which turned the garden into an African forest. In this forest a road slowly came into being on which Assam and Chuma walked in search of adventure.

As Christmas, cold and wet, drew near, the boys were driven indoors where it was not so easy to follow *The Call Drum* and they began to look round for the next outlet for their energies.

It was Billy's mother who came to their help. She put on the play-room table a small box on the lid of which was written *What Next?* "Isn't that what you are asking yourselves?" she said. "Well, see if this is an answer."

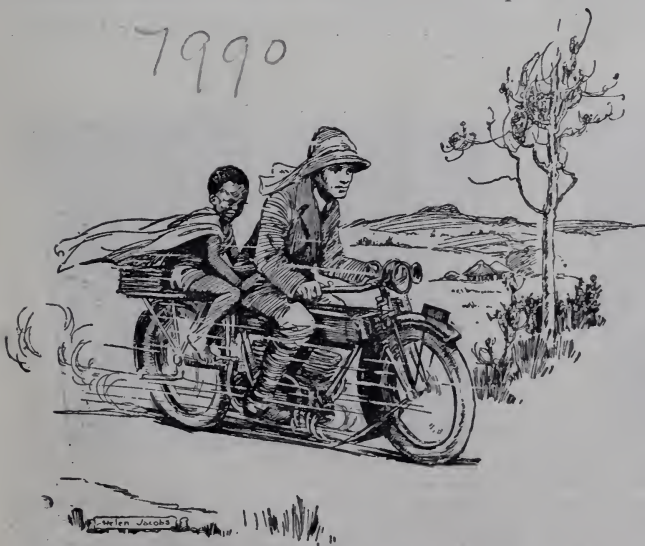
The boys opened it and found that it contained a card game of thirty-six picture cards which told the story of the adventures of four great men.

They sat down at once and began to play. Soon they were following the brave deeds of Alexander Mackay, Dr. Pennell, Sir Wilfred Grenfell, and John Williams, with tremendous keenness as they each tried to get their own cards out first.

"Hurrah," cried Billy at last, "I'm out! Let's see what your last cards have on them?"

They added Jim's cards to the four trails on the table, reading the last words of the stories.

Billy looked thoughtful and did not speak for a few minutes; then he re-



From "*The Call Drum*." *Forest Adventures in Africa*, by Mary Entwistle, 1/6

marked: "I think these men were walking on the road of adventure something like Assam and Chuma."

"Yes, I suppose they were," replied Jim, and then added: "I'm afraid there isn't much chance for ordinary English boys to walk that road."

Just then Billy's elder brother, Tom, came in. "Hullo, you two, what can't ordinary English boys do?"

Billy explained about *The Call Drum* and the game, adding:

"You see it seems as if you have to go to other countries to find a road of adventure, so there's not much chance for us."

"I don't think you are right there," said Tom. "All these chaps were scouts like us, they set out to look for chances of helping people. I expect they started by doing quite ordinary kinds of things."

"I say, that's an idea," said Billy excitedly. "Jim, shall you and I start to walk the road of adventure?"

"Right you are," said Jim.

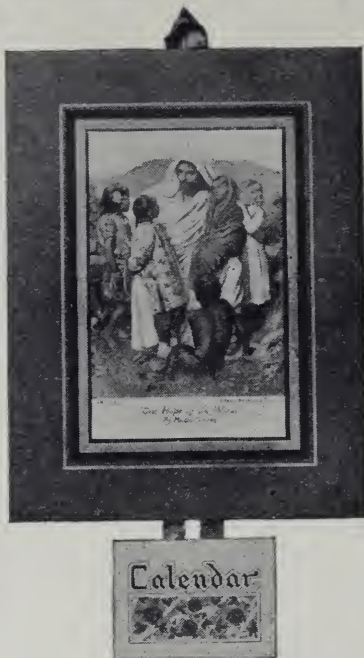
Where the road led them is quite another story, but any boy or girl could find out by stepping out on the same road.

On Christmas Eve Mother came to Billy and said: "Do you think Jim would like a set of *What Next?* as a Christmas present, so that he could play it at home?"

"Yes, I expect he would," answered Billy, "only he says they can't get much peace at home because of the little ones. You see it is quite a poor home and they haven't much room."

"Well, let us give them *The Big World Picture Book* that our Betty loves so much. It keeps her quiet for quite a long time as it has such lovely coloured pictures of little children of other lands."

"That's a good idea, Mother, but can you get one in time?"



"I think there is a spare one put away in the nursery," said Mother. "Come and see."

When they got to the nursery Mother soon found the jolly looking yellow-covered picture book. She found a lovely calendar, too, with the coloured picture of the "Hope of the World" on it, that Billy knew so well. "We'll give this to Jim's mother," she said to Billy. "You know Jim wanted the picture to show to her because he liked it so. They'll be ever so glad to have one of their own." Then they stopped to see what was keeping Betty so busy and quiet, sitting at the table with Nannie.

"I've getting weedy my Christmas cards," announced Betty, aged two and a half.

Mother smiled and said: "She is simply delighted to find Ah Fu and Kembo and all her other friends out of the *Nursery Books* on prettily got up Christmas cards, and she is sending them to all her friends."

Billy picked up a packet of cards and read out: "*The Nursery Series of World Friendship Greeting Cards.*"

"It looks as if Betty is starting to help the road too," he remarked. "Good, we shall all be in it soon, and Christmas seems a jolly suitable time to begin."

The Call Drum, by Mary Entwistle. Price 1s. 6d.; post free 1s. 8d.

What Next? Price 1s. 6d.; post free 1s. 8½d.

The Big World Picture Book. Price 1s.; post free 1s. 2½d.

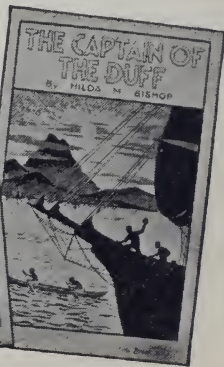
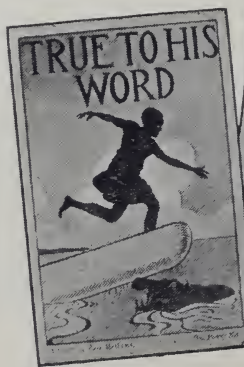
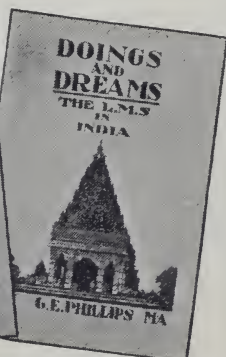
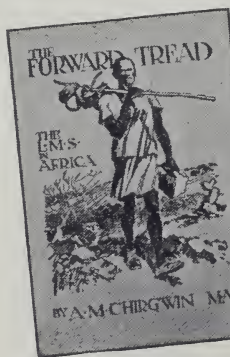
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"*The Forward Tread*," by A. M. Chirgwin, L.M.S. Assistant Home Secretary, price 1s. (postage 2d.). This gives the story of the L.M.S. in Africa from the earliest times, with descriptions of the work now being carried on, and a discussion of present and future problems. Illustrated.

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THE MISSIONARY AWAKENING of our Congregational Churches is evident in the response called forth by the London Missionary Society's emergency appeal.

* * * * *

Co-operation has been an outstanding feature in this present effort. Congregational leadership has willingly and effectively identified itself with a great missionary endeavour.

* * * * *

The ministry of our churches has been ungrudging in the attempt to set the urgency of our L.M.S. position clearly before our people.

* * * * *

The L.M.S. has never known a greater offering of prayer for missionary work than was made in the churches on October 2.

* * * * *

Not a few churches have decided to postpone appeals and plans for Church work that the missionary work of the body as a whole may be sustained and saved.

* * * * *

This means that the deacons of our churches have, in general, added their strength to the co-operative missionary effort.

* * * * *

The response of the great missionary churches has been prompt and generous. But without the aid of every church our whole task will not be done.

* * * * *

When this effort "to prevent withdrawal" has been really carried through may we not hope to see Congregationalism one of the most missionary churches of the world?

* * * * *

A right hopeful start has been made. It is now certain that no £25,000 scheme of reduction will be called for. That is, however, but a start.

* * * * *

Your help is required in order that on December 7, when the Board of Directors meets, the word withdrawal—as a financial expedient—may be wiped out of discussion.

* * * * *

To every one whose help has been so ungrudgingly given our grateful thanks in the name of our God.

N. B.

Where to spend Easter

The arrangements for our Easter Schools are as follows:

High Leigh, Hoddesdon, Herts.—London's Easter School. April 5th (evening) to 10th (morning). President, Rev. Norman Goodall, M.A. Particulars from Metropolitan Auxiliary Council Secretaries, 48, Broadway, S.W. 1.

St. George's, Bournemouth—for Hampshire and Southern Counties. April 5th to 10th. Chairman, Alex. Glassey, Esq. Apply to Mrs. Parker Crane, M.A., 48, Broadway, S.W. 1. (Registration forms ready January 1st.)

From a Malagasy Notebook

By Noel Whitfield, M.A.
of Fianarantsoa.

NO traveller to Tananarive can escape the evidence of the long history of the L.M.S. The fine memorial churches built in memory of the Malagasy martyrs strike the eye more than anything else in the capital. It is an inspiring sight to take a panoramic view of the surrounding country of Imerina from the high ground of Ambohipotsy. There seems to be apparently no limit to the number of churches to be seen far and near. Most of these are churches of the L.M.S. Here is a very tangible witness to the fact of the Christian faith, yet a little more than a hundred years ago this faith was unknown in Madagascar.

The Malagasy have a great love for their Churches. This is apparent in their almost invariably good attendance at Church services, and in the distance they will walk to attend Church. These Churches are still as yet imperfectly developed. They are prone to many such faults as those that prevailed in the life of the early church at Corinth. But one wonders if our ancestors in the British Isles had progressed as far in their Christian life after a brief century of Christianity.

Madagascar is a country of contrasts. At one side of the street you may find a man of education who could well hold his own with the majority of Europeans. On the other side you will see a man wearing the charms of a heathen religion, steeped in gross superstition and ignorance. And this

is typical of Madagascar. Extremes meet. *There is Christianity in Madagascar, but Madagascar is not yet Christian.* Heathen customs and heathen religion still exist in the midst of the strongholds of missionary activity. But apart from that, there are still great tracts of country in this vast island where the name of Jesus has never yet been heard.

French rule is slowly and surely developing the ability of the Malagasy. The present Governor-General has big schemes for the economic development of Madagascar. French Government is undoubtedly an immense benefit to the country, but it is entirely secular in its character. Apart from the work which is being done by Christian missions, one fails to see the impact of Christian idealism which makes for the building up of Christian civilisation. Civilisation is certainly in the making in Madagascar. Is it to be Christian civilisation? The answer to that lies with the Malagasy Church and the Christian missionaries and Societies which they represent.

The character of the work in Madagascar must essentially vary in different parts of the island, for it is a land of many races at very varying stages of development.

Madagascar is feeling the effect of the fall in value of the franc. Its purchasing value is probably less than one-fifth of its previous value. Native workers of the mission are as a result badly underpaid, and for this



View of Fianarantsoa from the Verandah of Mr. Whitfield's House:

From a Malagasy Notebook

reason school teachers are being continually lost to the work, though the educational side of our work is of such great importance.

The L.M.S. suffers badly from shortage of staff in Madagascar. Most missionaries are doing the work of two or three men, and working at a pressure that does not make for the highest efficiency. The present position is akin to that of holding a fort.

It may be heroic to hold a fort, but, unless relief forces are forthcoming, the ultimate result is defeat. If ever a cry from Macedonia was heard saying, "Come over and help us," that cry comes from Madagascar. The cry of the small nation often goes unheard, but surely if there is one right to which every child of humanity is entitled, it is the right to the knowledge of the Gospel of Christ.

A GOOD CUSTOM

The Yearly Offering for the support of Superannuated Missionaries and Widows and Orphans of Missionaries.

THEY enlisted in the London Missionary Society not for a set period, but for the duration of life. They gave all that they had to give. Now they are aged, or invalided before their working days were over—there are some who died before they saw their children through school. These children are our wards—they all belong to the Society: to care for them is a sacred trust.

But it has been our custom not to merge this fund for their support in the general expenditure of the Society. On the first Sunday in the year an opportunity is given for special remembrance of these servants of the Society, whose very presence is like a benediction, and links the present day with a glorious past. At the Lord's Table on the first Sunday in the New Year, it is a time-honoured custom to take offerings for this Fund. This is not an additional offering for L.M.S. funds in general; it is a definite thank-offering by means of which we can show our gratitude for those who have offered all that they had to give to this service.

The sum that is needed for this fund is £12,000. The total number of those for whom provision is made is a hundred and thirty-three.

It will be seen at once that little more can be done than to provide a subsistence grant.

If there were no Communion Offering, the Society would still be bound in honour to do what it is doing. Last year the offerings with legacies came to £6,000, but the whole sum needed was £12,000. That fact will make it clear at once how by means of this offering we may help to relieve the burdens now resting on the Society.

If the Churches gave, year by year, the whole sum needed, then £6,000 would be released for the general funds. There would be £6,000 less to raise, out of the large addition needed to our present income.

This is the ideal which we can set before ourselves, that by the offering of gratitude and love, we may provide all that is needed to meet this debt of honour.

PROMISE FORM

I promise [send herewith] £.....toward the fund for the support of Widows, Orphans and Retired Missionaries.*

Name (Rev., Mr., Mrs. or Miss).....

Address.....

Church.....

* Strike out words not wanted.

To be sent to the Missionary Secretary of your Church, or to REV. NELSON BITTON, 48 Broadway, Westminster, S.W.1.

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